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Review.

Memoirs of the late Mrs: Susan Huntington, of Boston, Massachusetts, &c.

(*Continued.*)

Mrs. Huntington's marriage took place in May, 1809, when she was about eighteen years of age. Her husband was the son of Gen. Huntington, of New-London, Connecticut, and the junior pastor of the old South church, in Boston. Immediately after her marriage, she removed to Boston, and encountered the trials of a city life. She was young, amiable and accomplished. Her connexions were respectable; her society was sought for; and the congregation over which her husband was placed, were numerous and wealthy. Many of the members of the church had learned to mingle with the gay and busy world; and those would, of course, use every argument to induce the loved companion of their clergyman to join them in their elegant amusements, pastimes and recreations. And why might not she have complied with their wishes? She was in the midst of the fashionable and the gay; surrounded by those whose very elements were the offspring of cultivation and refinement. Her scene of usefulness was laid among them. It was necessary for her to render religion amiable and lovely in their eyes. And were she wholly to seclude herself from their society, there was much reason to fear, that they would accuse her of being righteous over-much, and of practising undue austerity. Other ladies, under similar circumstances, had often yielded a partial compliance with such wishes; and by calling at such parties and assemblies, and retiring at an early hour, had seemed to sanction the propriety of them, and practically to say that all these things are harmless; and to show that, setting the maintenance of character aside, they themselves would feel no scruples of conscience about participating with them to the utmost. What was the young and accomplished Mrs. H., that she should dissent from the language of such a precedent? Would she not ruin her usefulness by such a course? Would she not thus render religion unlovely, in the eyes of the very persons who ought to be benefitted by her example, her walk and conversation? In short, would she not render herself a perfect blank in community, by such a course? And yet, on the other hand, by a partial compliance, would she not secure the highest measure of usefulness, and give a direct check to the spirit of worldly-mindedness, by showing its proper boundaries? Her circumstances were peculiar. Who, among her former friends, could now fully appreciate them? Many of the christian duties are mollified by circumstances; and who that had not been thus situated, could judge for *her*, what was the course of duty? Who else but *herself* was *competent* to decide in *this* case?

Alas! such sophistry as this, has been the ruin of thousands. Plausible as it still appears, in the eye of multitudes around us, it is the very bane of religion; and it can have emanated only from the author of all falsehood and deceit, the very father of lies, transformed into an angel of light.—Mrs. H. seems to have escaped the snare; and it were well for the cause of religion, if others in the midst of us, who are far less tempted, would manifest but the thousandth part of her decision. Her letters and her journal speak forth her character in the most decided terms; and there is no appearance of her mind having been shaken in the least, by her change of circumstances. After more than five years' residence in Boston, we find her holding the following language to a female correspondent, on the subject of parties:—

"As to those time-consuming parties, which disarrange a family for a week before to prepare for them, and for a week after to compose those affairs which have been put out of place, I scarcely know from experience and personal observation any thing about them. My early habits of country simplicity are so thoroughly interwoven with my constitution, that it would distress me greatly to go very much out of my accustomed way. Indeed, dear S. when we consider time as a talent, which God has given us to use for purposes which have for their object his glory, and the good of our fellow creatures, is it not melancholy to think how much of it is irrecoverably wasted? I have often thought how eagerly a dying unconverted sinner, would long for one day, for one hour, to repent and seek for pardon. And yet how little is the abuse of time regarded? How many squander a whole life away, and find at the close of it that they have made no use of time, but to accumulate to themselves greater misery forever, by a remembrance of the waste."

And yet after giving this history of herself, she could feel that her own standard of piety was far too low. In her journal a few days after the date of the preceding extract, she says:—

"I feel an intense desire to put on Christ more uniformly in my life and conversation. All that is past looks dark and unprofitable. My best duties have all been stained with sin. I should despair, but for the blood of Christ, which cleanseth from all sin."

In another passage, dated a few months earlier, we find the following sentiments:—

"How poor and despicable is the ambition of living merely to shine. How many trifle away their little span, in the useless glitter of brilliant nothingness. It is a selfishness to desire to live merely to be admired, which one pities at the same time that he condemns it. It is a spectacle at once curious and melancholy, and that would create astonishment, were it not accounted for by the depravity of the human heart, to see the worms of yesterday, who tomorrow are not, and whose knowledge is at best, a mere point, vainly swelling with the ostentation and pomp of self-complacency. Of how little consequence is it, whether we live splendidly, if we live usefully! This is what we ought to labour after.—This is an ambition which God approves—an ambition which suits the nature and dependent condition of man, and which will ennoble and elevate the faculties; but which otherwise employed, degenerates into unprofitable waste and criminal perversion."

What a different spirit is here manifested, from that of the worldly minded professor—the professor, who hesitates not to meet the traitors against his master's cause, in the very details of a treasonable intercourse, under the vain pretence of winning them over to submission and obedience! The pretence is shallow, and the pretenders are in infinite danger.

Communication.

For the Western Recorder.

THE HIGH CHURCH.

MR. EDITOR—I believe that nature never intended Philo for a controversial scribbler. I am sorry to find you say that his remarks are "pungent." Certainly he meant no undue warmth; and if any thing pungent appears in him, it is nothing worse, I hope, than well-meant, honest human nature.—The most that I propose is a statement of facts; leaving to the candid, and whom it may concern, to judge for themselves.—Neither did I mean to provoke controversy. Having also no idea that such a fortress as the High Church is to be injured or benefitted by me—*Non tali auxilio, nec defensoribus istis, tempus eget;* I shall be satisfied with a few plain statements, and retire. We now come in the order of succession, to the third question, in your number of the 10th October, viz: "What connexion is there between the High Church & that of Rome?" At present, I can but *specify* a few points of external coincidence.

1st. *Of Episcopacy in England, connected with the civil power.* About the middle of the sixth century, Gregory I. surnamed the Great, sent out from Rome, Augustine with some other monastics, to convert to Christianity the ancient Britons and the Saxons. The success of the gospel among these warlike nations, was very great. Towards the close of this century, 590, the same bishop of Rome organized episcopacy in England. He created the arch-bishoprics of York and London, (the latter becoming the see of Canterbury), with twelve bishoprics under each. This comprehended the whole kingdom. These ecclesiastics, without any connexion with the civil power, governed the church by synods and councils; the arch-bishop having power only to call the bishops of his diocese, preside over, and give validity to their decisions. "The Britons," says Hume, "having never acknowledged any subordination to the Roman Pontiff, had conducted all ecclesiastical government, by their domestic synods and councils." But the line of succession, in the Saxon kings of the Heptarchy, being very ill defined, and the different royal families often involved in murder and blood, these usurpers, toward the close of their reign, stung by remorse of conscience, betook them to religious habits; and either to atone for their crimes, like Phocas and Charlemagne, or at least, to prove the sincerity of their repentance, made large endowments to the church. Thus popery "waxed in spirit" at Rome, and episcopacy in England. Still, however, so completely was the Anglo-Saxon church under a government purely ministerial, by councils and synods, that not until about the middle of the ninth century, did Wilfred, prelate of Northumbria, make an appeal from the decision of his brethren, to the court of Rome. This, I think, as Bede intimates, was the first of the kind ever made from England, to the Roman Pontiff. From that time, encouraged by the tame submission of the Saxons, and the church becoming daily more corrupt by an idle, luxurious clergy, the encroachments of the Roman see, on the liberties of England, were wide and rapid.

It was not until the accession of William the Conqueror, that English episcopacy began to incline toward the civil power. This chief, finding his claim to the crown of England feebly supported in justice, and discovering a class of powerful ecclesiastics, scattered, and isolated, and reigning in the people's hearts and consciences over the land, had the prudence to erect each diocese into a temporal barony, in order to the unlimited exercise of the feudal law. But afterwards the *Lords spiritual* took their seats in Parliament. Since this lucky union, the church and state have lived in tolerable peace and harmony. If this statement be correct, it is vain to tell us, that there is an *original & divine-right* connexion between the English church and state. Its political expediency is truly allowed.

2d. *Let us now step in to see Henry VIIIth.* He is meditating a marriage with the fair damsel, Ann Boleyn. As Mazeroy hath it, he discovered a point in the *Levitique*, in regard to the lawfulness of his present spouse, which even his favorite Thomas Aquinas could not solve. From the time of the Conqueror, catholic episcopacy continued the same as Henry found it. In this interval, the Pope's supremacy, so soon as it came forth, was devoutly acknowledged in England, and the nation charged with the endless mummery of popish superstition. The king himself was a furious Catholic. The bishops were bound by conscience to the Pope's supremacy, and the people to the bishops. In the state, again, the same prelates stood with their united heads, as so many gothic pillars, to support the throne. The Pope, by a single word, could dissolve this fair fabric; sending Henry to purgatory or perdition, and dismissing his subjects of their allegiance. He wanted to divorce his Spanish Queen. To grant this instrument was legally the care of the Pontiff. The king entreated, and Wolsey bribed. St. Peter was afraid, that, by granting it, he would be crushed by the Emperor, who was the Queen's nephew. At length, after many fruitless negociations, the son of Tudor applied to the universities, which decided in his favor; was married agreeably to his wishes, and excommunicated from the church of Rome. In the mean time, he appealed to a general council; set about curbing or crushing the overgrown power of the ecclesiastical orders, and got himself declared by Parliament, the supreme head of the English church. This event led to the reformation; and a reform, too, in which the polity of the church sustained not a particle of improvement. It was right in the hands of the Pope, and therefore right still; but was constructed into its present shape by William the Conqueror. Henry only transferred the supremacy from the Pope to himself; and having suppressed the religious houses, confiscated the property of the church, then amounting to one "third of the state," and preserving entire the active gradations of the catholic ministry, he sat in the new Anglo-Saxon chair of St. Peter. He persecuted alike, those who dared to question his authority, either from the light of Luther, or the darkness of Gregory; and while discussing his doctrines with Thomas, as before, created his bishops, and fearlessly remodelled the benefices of his realm.

Giving this brief "insight" of the then existing state of the church, it is not my aim to say any thing for or against bishops, as such; for indeed, the term bishop & presbyter, being alike scriptural, they are both equally grateful to the ears and heart of every good man. My object is to show, what almost every Tyro knows, that the "regiment," as Hooker calls it, of the protestant episcopal church of England, be it right or wrong, is purely papistical. The names of spiritual offices were used, and taken from the New Testament, as long as the New Testament supplied them, in number and variety to correspond with pontificial policy, and the growing wealth and power of the clergy. When the Acts of the Apostles, a brief and simple text-book, with the Epistles of Timothy and Titus, came short of the spiritual exigencies of the church, or temporal wants of the state, these primitive designations, like algebraic roots, were combined and multiplied. New offices and powers were created, with a defined jurisdiction equally novel, peculiar to each.—Thus, in the beginning of the fourth century, the suffrage of the people, in choosing their own bishops and teachers, was taken away; their right also of sitting in the councils of the church; the offices inferior to the bishop were swallowed up in him; and from this office, as a concentral focus of ecclesiastical jurisdiction and domination, we find the *Chorepiscopi*, or superintendents of country churches, laid aside. From thence *arch-bishops* arose, with districts; *metropolitan* with a province; *exarch* with several provinces; four patriarchs, corresponding to as many civil officers, created by Constantine, and embracing the whole Roman empire; with Constantine head and lord of all. See Mosheim, vol. I, p. 270. Out of one or other of these four patriarchs, in the following ages, some more temporal dominion, with the smiles of imperial favour, could easily create a Pope! This magistrate, having obtained absolute dominion on earth, could create in England, under the bishop, arch-deacon and prebendary; and above the bishop, arch-bishop and cardinal. Such was the regimen of the church, at Henry's rupture with the sovereign Pontiff. The cardinal was the only active ecclesiastical office he extinguished. Wolsey, I believe, had no successor. This office, it is presumed, was not disagreeable to the royal reformer, otherwise than it directly militated against the new supremacy. In spirituals, it was a step even above royalty; a mere elective guard to the pontificial throne and college, preparatory to the *purple* and *tiara*. Now, whether protestant episcopacy, in the form and figure theory, is purely apostolical or not, is not mine to affirm; but such is the brief of its origin and history.

I freely admit, that identifying the life and reign of Henry VIII. with episcopacy, is a cant of catholic writers against the subsequent reformation in England, and of infidels against Christianity itself. But catholics and infidels, in matters of fact, whatever be their different motives and inferences, are of these facts competent witnesses. Nor is the trite objection of any avail, that in judging of the primitive purity of any church, its form of government is of little account: "*We are to look at its creeds, confessions, and living character.*" This objection is predicated on a most erroneous and pernicious principle. For the government of any church is its *living character*, and nothing else—the true moral result of its formularies and confessions. If these are from the pure fountains of truth, ministered, expounded, defined, applied, within the scope of that truth, the church may be as pure as they. Thus, a bishop is a scriptural office; but a bishop created from a different authority, and exerting a different jurisdiction, and sustaining different relations to the state, than the scriptures mean, is not, and cannot be, a scriptural bishop. It is the name, but not the thing; the man, but not the office.

Now, the reason why I have introduced Henry, and his ruptures from the Roman see, is, because I consider that political event not only paving the way to, and deciding, in a great measure, the extent of the subsequent reformation in Elizabeth's reign, but also essential to the question in hand—"What is governmental and practical episcopacy now, in relation to the church of Rome?" For it is evident that the reformation, the door whereof was opened by the father, and completed by his second daughter, the illustrious Elizabeth, has already decided on the merits of this question. Having changed the supremacy, without destroying it, or even qualifying a particle of its spiritual power and political bearings; and having dismissed the cardinals, which was only a family of popes in minority, because the Pope was prohibited a more material offspring, both Henry and Elizabeth took up the rest of the papal *regiment*, substantially as they found it. And I ask, what does protestant episcopacy, under George the Fourth, differ from that of Elizabeth? what in the hands of Elizabeth, differing from those of Henry? and what under Henry, differing from the church at the "constitutions of Clarendon?" As a form of government, I know of nothing; and must therefore avow, that episcopacy in England was more like an apostolic church, when in 590, Gregory organized his twenty-four dioceses, and placed his two archbishops over them. For almost three hundred years after, this church was ruled, free of all alliance with the state, or passive submission to the sovereign Pontiff, by her own duly and authorised synods and councils. I mean by actual officers in the hierarchy, papal or protestant, all those officers having a local jurisdiction in the land, and an active share in her administration. Of course, the cardinals were excluded, which was an Italian invention—a mere nursery of popes, abbots, monasteries, and monks also, because they belonged not to the government of the church, any more than professors in modern seminaries of learning or religion. These last might perhaps sit in the ecclesiastical councils of their religious rank, as our professors do now, *ex gratia*. All the remainder of the papal fabric is substantially preserved, and perpetuated to this day. Now England has already declared, and the christian world who accede to her decision, that the form of church government existing in England at the beginning of Henry, enlarged and purified by all the innovations made from Gregory to Leo X. was, in every step of it, a pure apostolic institution!—But who can believe this, without admitting, on the same principle, every popish abomination that ever entered into the mind of man?—This is a virtual avowal of the celebrated sentiment of another Pope by name, but an universal skeptic by nature, "*Whatever is, is right.*" It is true, that Henry removed the religious cumbrances of the country; selected all that was really valuable to the church and state, with his own newly acquired supremacy, as these things then were. Neither Edward nor Elizabeth made any attempt to introduce again the ousted and condemned orders. The protestant episcopal "regiment," therefore, originated, and was matured in the darkest days of popery; was found in England, at the reformation, as one of the staunch pillars of the throne, and in this light, became embodied with the national establishment. Add to this the thirty-nine articles, if you please, and you have a papal temple, adorned with a shining calvinistic cupola.

3d. *The state of England, immediately before the reformation, incompatible with a purely apostolic church.* There was no moral soil in which the thing could grow. A truly apostolic church is a holy church; not only in its creeds and government, but also in the hearts of its members. The apostles, as instruments in the hands of God, first made the Christians, and then bound them together, by the laws of Christ's kingdom. They first drew the stones to the edifice, squared them by gospel rule, and finding them to possess holy fire, put them up in the wall. But the English reformers pursued a course the very opposite of this: First, made a church of the nation at large, with all their catholic prejudices and gothic darkness. This settled at least the government of the church; and by prefixing to the liturgy a few good calvanistic rules of faith, they have been ever since endeavoring to reduce this great body to the elementary and moral purity of the gospel.

Now, I affirm that an apostolic church never was, and never can be, made in this way. It is reversing the order of nature and of God.

Whatever some friends to that cause, governed by English predelictions, may have said, as to the wonderous demand in England, at that time, for new lights from the continent, this cry is more of what it ought to be, than what it really was. What light could Martyn Bucer, and a few other good Germans like him, arrived from the continent at Cranmer's invitation, and at the suggestion of the excellent Edward VI, transfuse through a column of dense darkness, deep, and organised, and accumulated, as the night of a thousand years? Instead of going to preach the gospel thro' the land, these truly good Germans, if I remember right, took a living in the church, or settled down in the universities. They might indeed have assisted in framing the articles and liturgy. But I demand again—Will a liturgy, from the mint of heaven itself, regenerate the souls of a great nation, bound down and frozen in worse than gothic darkness?—Where was the reformer who prepared the nation for this apostolic church? Where was the Knox, or the Luther, the Claude of Turin, or Paul, or John Baptist, or an Elias, who, periling their life and reputation, traversed the breadth of the land, pleaded the doctrines of repentance, till God and men heard their appeals and prayers, raised a warning voice against the princes and priests, the hierarchy and the state, for all their abominations, till a spiritual salvation from the Almighty moved a whole people, from Cornwall to the Tweed, and led them directly to the "Fountain of Israel," the spirit of Pentecost?—We hear of no such preparation of the soil. But the brave descendants of Woden, at the call of their primate and sovereign, calmly or reluctantly slipping off their old catholic greaves, for the more modern equipage of episcopal boots—

. . . . "*Semperque relinqui*
Sola si bi, semper longam incomitata videtur
Ire viam, et Tyrios deserta quærere terra."

And yet it seems we must believe that this was, and is, a very apostolic church.

Viewing hitherto only the outside of episcopacy, and before entering into the interior, I have to notice still, the love which the English bore their favorite house of Tudor; the deep and incurable taint of popery and of absolute power, which possessed and also ruined the descendants of that family, in the abdication of James II.; the influence which this idol family had on the English, fully conforming to the religious sentiments of their princes, and bearing, with all possible patience and magnanimity, their passion for unlimited prerogative.—How grave and sedate we find them amid the legislative wisdom of Edward III.: How bigotted and furious in Henry VIII.; enlarged and comprehensive under Elizabeth; loose and profligate under Charles II.; sober whigs and temperate episcopalians on the era of the revolution and of the house of Orange. Their princes always gave out the religion, and formed the character of the English. For the present, however, I must conclude, and am sincerely, your's,

PHILO.

ILLUSTRATIONS OF SCRIPTURE.

Micah, iv. 4.

"They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

The foliage of the fig-tree and vine, especially in warm climates, is very abundant, and no trees are better suited for shade and shelter from the heat, particularly the former. My favourite walk at Stellenbosh, near Cape-town, while waiting for the termination of the sultry season, before travelling into the interior, was under the shade between two rows of fig-trees, where ran a streamlet of pure water. All times in the day I found it agreeably cool in this retreat.

Should a country be disturbed by the din of war, and the ravages of cruel armies, the minds of the peaceful inhabitants would be too much agitated to enjoy the beauties and comforts of their gardens; but when the rage of contending nations is assuaged by the powerful dissemination of the gospel truth, and they become convinced of the sin of disturbing each others' tranquility, they shall beat their swords into ploughshares, and their spears into pruning-hooks; then the husbandman will retire with pleasure to enjoy the cooling shade of his vine or his fig-tree.

As old men walking, and children playing, in the streets of a city, are a sign of its peace and prosperity, so men siting under their vines and fig-trees is a pleasing sign of the peaceful state of the country.

Zechariah ii. 5.

"For I, saith the Lord, will be unto her a wall of fire round about, and will be a glory in the midst of her."

Here the Lord promised to be a wall of fire round about Jerusalem, which seems to be in allusion to the manner in which travellers in desert countries defend themselves in the night-time from the wild beasts, viz. by placing fires in different directions around them. This was our constant practice in the wilds of Africa when fire wood could be obtained. While the fires continued to burn, we were in perfect safety, as no undomesticated animal, however ferocious, will venture near to fire.

Luke x. 19.

Jesus said unto his disciples—"Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

Serpents generally are timid and run from men. The chief danger in the day time arises from *treading* on them among the grass, or in the paths or roads, in which case they bite instantly.

A scorpion is but a small animal, only a few inches long, but extremely venomous. Little danger can arise from treading on them, to a person wearing leather shoes; but in oriental countries, where sandals are worn, which only cover the soles of the feet, it must have been frequently mortal to tread on the scorpion, especially among grass. From being exposed to these dangers, distant journies must have appeared very hazardous.

Acts xxxvii. 3.

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand."

Paul's employment on this occasion, was often mine on my journey in Africa, viz. gathering sticks or branches of brushes, to make a fire on halting, either for cooking or to warm ourselves. If we were hungry or cold, all who could be spared from other things, naturally assisted in collecting fuel. Some hazard was attached to this necessary employment, especially in the dark; for the person on laying hold of a bush to tear it up or break it off, was in danger of grasping a serpent, scorpion, or some other venomous animal. Should any of these animals happen to be in the bushes when laid upon the fire, as the fire approaches them, they would naturally retire from it; and should the fire happen to surround them, they would make a spring to escape from their perilous situation. Probably this was the case when the viper from the fire lighted on Paul's hand, or while in the very act of laying the branch or bush upon the fire, the animal might do so. A viper is of the serpent kind.

CAMPBELL.

Religious Intelligence.

CAUSES OF THE LATE ANTI-BIBLICAL REVOLUTION IN RUSSIA.

The following is an exposition of the causes, which, in the opinion of Dr. Henderson, have led to the painful changes that have taken place of late, in the biblical operations in Russia. Whether he satisfactorily accounts for these causes, or whether his hopes of a revival of the work may be realized, is not for us to say. Recent events are discouraging; but we console ourselves by the conviction, that the Lord reigneth:—

"It is not unknown to the reading world, that previous to the institution of the Bible Society in St. Petersburgh, the Jesuits had made such progress in imbuing the minds of Russian youths, and other members of the orthodox church, with strong predilections in favour of the dogmas of Rome, as necessarily to excite the attention of government, and lead to a closer and more unremitting inspection into their proceedings. It was not, however, until they had succeeded in corrupting the principles of a young nobleman of distinguished rank, and framed a system of intrigue against the Bible Society, that measures were taken to expel them from the empire. Possessing a magnificent college in the Sadovii street, close to the house presented by his majesty to the society, they were so chagrined at the marks of imperial favor displayed in that gift, that they became quite clamorous in their opposition to its principles and proceedings; in consequence of which, and their other delinquencies, an *ukase* was issued, similar in its effects to that of Darius the king, in which it was ordered:—"Now, therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, *be ye far from thence; let the work of this house of God alone;* let the Governor of the Jews and the Elders of the Jews, build this house of God in his place." Ezra vi. 6, 7. In less than two hours after, their college had been surrounded in the dead of night by the gensd'armes, their papers were secured, and being wrapped in sheep-skin shubes, which had been provided for them, and placed in the sledges in waiting at the door, they were speedily conducted over the frontiers.

"Conceiving these measures as originating with, or at least powerfully supported by his Excellency, Prince Galitzin, the minister for ecclesiastical affairs and public instruction, the Jesuits formed designs of the most deadly hatred against that worthy nobleman, and left no method untried by which they might lower him in the opinion of his imperial majesty, and precipitate him from those stations of high official trust, which he had so long and so honourably filled. As the president and most cordial supporter of the Bible Society, he became the object of their insiduous attacks. Failing in their attempts to make any powerful impression on the minds of the Russian clergy, who in proportion as they are versed in the writings of the Greek Fathers, must perceive the incongruity of any opposition being made to the reading of the scriptures by the laity, on the part of those who profess so unbounded a reverence for these writings, the proscribed sect resolved to try what might be effected by political intrigue. The revolutionary spirit which had appeared in some countries of Europe, and the desire so strongly expressed in others, of having certain ancient institutions remodelled to suit the exigencies of modern times, appeared to their minds, to furnish a powerful handle by which to gain their object. They now set every engine at work to impress the public mind, and especially those in power, with the belief, that between the members of the Bible Society and the Carbonari of Italy, the Bourschenschaft of Germany, and the English Radicals, there existed a real and systematic connexion.—While these emissaries were secretly active in conducting the wheels of the machine, by which numbers of the students were deluded throughout Protestant Germany, they were unremitting in their attempts to corrupt the public vehicles of information, introducing inuendos into the statements given of popular movements, and harping on the tendency of Protestantism and Bible Societies to foment divisions, and produce civil and religious discontent. Nor did they stop here. By their agents in Russia, with which country they still maintain a powerful, though covert alliance, and especially through the instrumentality of certain leading politicians, at the conferences of Laybach and Verona, they did every thing in their power to lodge in the mind of Alexander, a conviction that Bible Societies are politically dangerous; that the reading of the scriptures by the laity cannot fail to disseminate revolutionary principles; and that the real, though concealed object of their members and abettors, is the dismemberment of organized society.

"The mind of the august monarch was too enlightened, and he was too well acquainted with the distinguished individuals in his own country, who had established and were carrying on the operations of the society under his own public sanction, to believe that there could be any real ground for such accusations. But as the Jesuits ultimately succeeded in forming a strong party in the Russian metropolis, to re-echo their criminations, it was deemed politic that the object of their inveterate enmity should resign those high posts in which he stood peculiarly exposed to the shafts of their malice. The institution by this measure lost its noble and indefatigable President; but not even the slightest shadow of evidence against any of its members, as desirous of interfering with political arrangements, has been adduced; and the abettors of the mis-named society of Jesus, *must* first flatter the Greek clergy into the belief that they are wiser than Chrysostom, Basil, Damascene, and others of the Fathers, ere they can lead them as a body, to act in flagrant opposition to such high and venerated authorities.—*Cong. Mag.*

MISSION AT BEYROOT.

Attack of the Greeks—Visit of the Bedouins.—Rev. Mr. Goodell, American missionary at Beyroot, in Syria, writes to the Secretary of the A. B. C. F. M. under date of the 6th of April, that the labors of the missionaries at that station had been interrupted for three weeks, in consequence of an attack of the Greeks upon Beyroot. On the 18th and 19th of March, twelve Greek vessels came into the harbour, and landed 500 men, who commenced an attack upon the city, but not being properly supported by the ships, were repulsed by the Turks. After remaining some days in the neighboring country, pillaging and carousing, they departed; but their places were soon supplied by a body of troops, consisting principally of Albanians and Bedouins, sent by the Pacha of Acre, to assist the Turks in repelling their invaders. These Bedouins immediately commenced plundering every house into which they entered. They broke into Mr. Goodell's house, cutting down the door with their hatchets, robbed him of several hundred dollars, and compelled him to retire for safety with Mrs. Goodell within the walls of the city. Finally, however, in consequence of the prompt and efficient measures adopted by the English consul, he recovered his money, and at that date, tranquillity was in some measure restored. Mr. G. thus speaks of the influences of these disturbances on the mission:—

"How this mission will be affected by these civil commotions, it is impossible to say. Our schools in Beyroot are of course suspended for the present. But the protection we have afforded to many persons, of all the different Christian sects, appears to have made a favourable impression. Within a few days, we have also had evidence that the truth is prevailing; that some of the good seed sown is springing up; and that the little leaven, which has been cast into this mighty mass, is spreading. We bless God that we were brought here, even though we should now be destroyed. We believe the good work will go on, though we should be cut off. We commit our way to the Lord, and in his faithful hands leave our souls and our bodies. I believe the feelings of us all are expressed by the prophet:—Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

N. Y. Obs. & Chron.

BURMAN MISSIONARIES.

The sufferings of the Burman missionaries are very affectingly detailed in their journal, a part of which is published in the American Baptist Magazine. They were chained, fastened to a pole, and allowed no food but what their friends should provide. Opportunities for devotion were greatly obstructed by their being crowded in horrid society, with murderers, robbers, and felons. Their keepers were constantly watching them. The life of each was more than once despaired of. But death seemed preferable to the cruel tortures which were inflicted. Miserable servitude or a cruel death were all that could be looked for. On the fall of Rangoon, May 23, 1824, the popular fury against the English rose high. The fear of sudden assassination was constant. On the 8th of June, an order was given "to keep safe all the foreigners." Shortly after, Mr. Judson was suddenly seized, thrown on the ground, and his arms tied with all force by a barbarous native. Mrs. Judson came forward in agony, and offered money to have the rope eased off her husband; but the wretch, instead of listening to the entreaty, cried out, "She is a foreigner; tie her too." After walking a quarter of a mile, he was again thrown on the ground, the cords drawn more tightly, with blows on the back and money demanded for loosening the cords. Moung Ing, a christian native, went back for the money demanded; and during his absence, the barbarian persisted in tightening the cords, which produced most excruciating torture. Moung Ing finally presented ten ticals of pure silver, when Mr. Judson's arms were somewhat relieved, and a more free respiration followed. He was then hurried forward two miles to the prison-house, and fettered. Dr. Price was also brutally forced into the same prison with Mr. Judson, in a dark room, where were 60 or 70 wretched inmates. They were repeatedly assured, however, that money of an exorbitant amount would procure them some liberty. At this time, Mrs. Judson was free; but residing two miles distance. She however came almost every day to afford assistance, and to complain to the proper authorities of the cruelty of subordinate officers. Her efforts & pleadings finally succeeded in placing Mr. Judson and Dr. Price, with five others, in a comfortable room by themselves. The consolation, which in the review of all the tortures these missionaries feel, is thus expressed in their own language—"*The nation has progressed at least a century, in knowledge and civilization!*" This is their reward on earth, and in heaven there awaits them the crown of glory.—*Ch. Watch.*

ANOTHER MARTYR.

A private letter from Liberia, dated Aug. 3, 1826, contains the following mournful intelligence. Our acquaintance with Mr. HOLTON enables us to bear unqualified testimony to his consistent piety and high moral worth:—*Col. Star.*

"We are called to mourn a very afflictive bereavement, in the loss of the Rev. Mr. HOLTON, whose promise of usefulness in the colony was flattering in a high degree, and whose convalescence was at one time so advanced as to place him, in our estimation, quite out of immediate danger. A relapse, inducing a slight irregularity of his diet, carried him off suddenly, on Sunday, the 23d July, 3, P. M. Every reconciling circumstance, which, for the solace of his friends, could well meet in the case of so premature and regretted a death, threw its cheering light upon the exit of this excellent young man. His hopes and treasure had gone before him to that immortal state of existence, which his faith anticipated, and calmness, resignation, and peace, were the never absent companions of his breast, in every stage of his illness, quite to the moment of the awful transition. His papers and most valuable personal effects will be sent by the next packet, together with those of the late Mr. Force."

NARRATIVE

Of the State of Religion within the bounds of the Mississippi Presbytery, April, 1826.

From the facts which have come in review before us, we feel authorized to say, that the churches under our care, present very much the same aspect as at the time of the last report. There has been no very sensible decline in religion, although but little, if any advance has been made in the great interests of the church. We can record no revival of religion—no special increase of spirituality among the members of our churches; on the contrary, the administration of the word and ordinances has not been followed by those effects, of which we rejoice to hear in more favored parts of Zion; and because of this we mourn, and feel ourselves urged to enquire, whether we have been faithful in our dealings with God and men.

We look abroad over the wide desolation of our beautiful country, with feelings such as we cannot express. Its destitution of the ordinances of religion, with exceptions, so few as scarcely to be named, speaks in a loud and warning voice, that something must be done, and done speedily. The enemy is occupying the land. God's word, its institutions and precepts, are set at nought. Indifference, neglect, contempt, or open opposition, are even now manifested in many cases, and will, unless checked, undoubtedly increase. Many of the scattered flock of Christ are left to find food in the wilderness, wandering as sheep without a shepherd.—Weight of influence is against us, in almost every respect. When we make a general survey of the country within our limits, that weight of influence will increase, for our present feeble strength is as nothing against it. The war, which we have ventured to wage with iniquity, has been confined within narrow bounds. Our soldiers are not increasing, and if it remains thus much longer, the contest, we fear, will prove upon our parts, necessarily defensive merely, and not as it should be, offensive. Twelve laborers at most are all that we can send forth into this harvest field, white, and ready for the sickle. Two hundred and thirty thousand souls—these are the harvest, and whom have we to reap it?

We have stretched forth our hands imploringly, toward our elder brethren of the north for succour: We have labored to procure assistance: We have manifested our willingness to furnish the means of subsistence to any who are ready to undertake the self-denials of itinerancy: We have left our congregations, in order to supply in part the wants of the destitute: But we are still, a solitary few, in the wide wilderness. If earnest entreaty from different individual places within our bounds, ought to prevail, the Presbytery would once more beseech a little attention to their wants, from those who are now unengaged in active labor; and seeking for the most destitute, and at the same time, the most important spots where to unfold the banners of the cross.

PRINCETON THEOLOG'L SEMINARY.

The semi-annual examination in the Theological Seminary of the Presbyterian Church commenced on Friday the 22d ult. at nine o'clock, A. M. and closed on Monday following. The *First* Class was examined on Sacred Chronology, Sacred Geography, the Hebrew and Greek languages, Biblical Antiquities, Biblical Criticism, Didactic and Polemic Theology, Biblical and Ecclesiastical History, Pastoral Theology, and the Composition and Delivery of Sermons. The *Second* Class, on Didactic Theology and Ecclesiastical History; the *Third* Class on the Original Languages of Scripture, and some select metaphysical and moral studies preliminary to Theology and Biblical History.

The Committee of the Board of Directors appointed to attend the examination, reported to the Board that it had given them entire satisfaction.

The following young gentlemen having completed the usual course of three years in the Seminary, and having passed an examination on all their studies, with the approbation of the committee of the Board of Directors appointed to attend on that examination, received the full certificate which the constitution of the seminary contemplates in such cases, viz.

Joseph B. Adams, of Pennsylvania,
George W. Ashbridge, of Kentucky,
James R. Boyd, of New-York,
Zebulon Butler, of Pennsylvania,
James Crawford, of Indiana,
J. Le Roy Davies, of Pennsylvania,
John Dorrance, of Pennsylvania,
Hiram P. Goodrich, of New-York,
Mancius S. Hutton, of New York,
Alexander Logan, of Pennsylvania,
Eusebius Logan, of Virginia,
James H. Logan, of Kentucky,
William Lowry, of Virginia,
William Lusk, of New-York,
William Neill, of North Carolina,
William Nevin, of Pennsylvania,
Joseph Nimmo, of Virginia,
Joseph M. Ogden, of New-Jersey,
Thomas A. Ogden, of New-Jersey,
Edward D. Smith, of Pennsylvania,
Nathaniel M. Urmston, of Kentucky,
S. Lytle Watson, of South Carolina,
William H. Williams, of New-York,
Nicholas A. Wilson, of New-York.

During an interval of the examination on Friday evening, Mr. John C. Young, of Pennsylvania, delivered an address before the "Society of Inquiry concerning Missions," which did equal honor to its author and the Seminary.

On Monday evening the Rev. Mr. Russell, of Newark, N. J. delivered the semi-annual sermon before the directors, professors, and students, from Acts xxiv. 25, which contained much solemn and interesting matter.

In the afternoon of Monday, the students were dismissed by the Chairman of the Committee of Examination; after the certificates or diplomas had been delivered to the members of the First Class, by the Rev. Dr. Green, President of the Board of Directors.

It was highly gratifying to the friends of the Seminary who were present, to observe, that the class which this year completed the full course in the institution, was larger by two-thirds, than in any preceding year since the Seminary was founded.—*N. J. Patriot.*

The Baptist Missionary Convention of New-York met Oct. 18, at the Baptist meeting house in Mentz. The report of the Directors contained an account of the labors of the missionaries, and of the state of the Indian schools at Oneida, Tonewanda, &c. In the last year, $4186 have been received, and $3361 expended. The General Agent's report was also read and accepted. The addresses made during the session were able and impressive. A sermon was delivered on the 19th by Rev. Ely Stone, which was followed by an address from Rev. Mr. Eastman, agent from the American Tract Society.—*Ch. Watchman.*

American Education Society.—About fifty ministers have already been given to the world by their exertions; and nearly ten times that number are now in various stages of their education, preparing for the sacred office, who have been aided more or less by the funds of the institution. A new and improved system of operations has been recently adopted, the result of long reflection and experience, which promises to place the Society upon a durable foundation, and to remove many difficulties which have heretofore opposed its success.

At a meeting of the Association of New London county, Conn. on the 26th ult. a remonstrance against the profanation of the Sabbath was drawn up and directed to be laid before the several congregations connected with that body.

The Rev. Joseph A. Warne, late of Newbern, N. C. has been elected Principal of the Baptist Academical & Theological Institution, at Edgefield court-house, S. C.

Fifty freshmen, 5 sophomores, and one senior, have been recently admitted into Amherst College. The number of freshmen at Harvard College is only 43.

Revivals.

In Vernon Centre, Oneida co. we are happy to learn, that the work has assumed a more interesting character than at any former period. It now goes onward with a power and energy, that is at once cheering and glorious to the pious heart, and alarming to the secret and the open enemies of the cause. The revival in this place, we believe, has existed for nearly a year. Other places in this county, can still testify to the goodness of the Lord.

We still hear encouraging accounts from the east. The work is on the increase. Among other places, we learn that it has been powerful in Mr. Perkin's society, of Amhert, Mass. particularly among the young—the Sabbath schools and bible classes, we presume.

Brunswick, a town adjoining Troy, is also among the favoured places; and in Troy itself, we believe there is far from any diminution of interest.

For the Western Recorder.

REVIVAL IN RUSSIA, HERKIMER COUNTY.

Mr. Editor—In compliance with the request of a number of your subscribers, and believing that it will gladden the hearts of the friends of Zion, to hear what the Lord has been doing for the glory of his great name, and for the inhabitants of this place, I send you the following narrative:—

In the early settlement of this town, the Lord was pleased to manifest his saving power, and a goodly number of the inhabitants were brought to acknowledge the Saviour. A church of free communion Baptists was constituted, under the pastoral care of Elder Benajah Corp, which has maintained a respectable standing, and has been blessed with frequent revivals, until the present time. For a season past, it appeared that Zion's ways were languishing, and but few came up to her solemn feasts, until the month of March last, when there was a general excitement. The spirit of the Lord appeared to rest upon and awaken professors from their slumbers, and to arrest the careless sinner. The cry was soon heard—"What shall I do to be saved?" In a short time the work became general. Meetings for preaching and prayer were attended in every part of the town, and crowded assemblies collected on the shortest notice. Convictions were in general very pungent, and soon ended in hopeful conversion. An awful solemnity appeared to pervade the whole community. No age has been exempt, from the child of twelve years to the grey headed. Professors have frequently been admonished, by hearing young converts pray with the solemnity and confidence of the aged. On the fourth Lord's day in April, two persons were baptised and united with the free communion Baptist church. Since that time, 77 have followed the example of their Lord and Master, by descending the banks of Jordan, and have united with the same church; about 75 with the Methodist church; five with the Presbyterian church, and four with the close communion Baptist church. There are a number who have obtained and retain a comfortable hope in the mercy of God, through the merits of a Saviour, who have not united with any particular congregation. The work still progresses. Four persons were planted in the likeness of our Lord's death the last Sabbath. We hope that all who love the cause of Zion, will pray for the continuance of this glorious work.

I am, in the gospel of Jesus, your servant for Jesus' sake, CALEB E. BROOKS.

Russia, Nov. 6, 1826.

WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 14, 1826.

The Sabbath.—Our proposal for a National Society for the sanctification of the Sabbath, we perceive is finding an extensive circulation thro' the medium of the religious newspapers. We hope it may not *all end in talk*. Every former method has failed; and why should not the proposed one be tried? It *can but fail*, at the worst; and there is at least a peradventure that it may succeed. New York, or Boston, or Hartford, or Andover, either of them, would be a suitable place to embark with the first rudiments of the undertaking. *Something must be done*—something besides resolves, and manifestos, and pulpit exhortations, or the evil *will continue its progress*. This may be sat down for an absolute certainty. Why then should there be longer hesitation and delay?

Thanksgiving.—We would ask the friends of the Redeemer, whether they can give a better expression of their gratitude for mercies received, than by contributing something on the approaching thanksgiving, in aid of those who are engaged in building up the waste places of our American Zion? We would also affectionately invite ministers of the gospel, one and all, to bring this subject before the people of their charge. Is it not high time for the disciples of Christ to awaken to this subject? The Macedonian cry is reiterated in our ears, from every quarter. Christian reader! what are you doing for this object? Are you sitting under your own vine and fig-tree, richly enjoying the blessings of a preached gospel? O, then, imitate the example of your divine Lord and Master, who spent his whole life in building up that kingdom which shall one day cover the whole earth.

The High Church.—Under this title, our correspondent Philo has furnished our columns today with some valuable historical facts, which though not unknown to the more intelligent of our readers, are very advantageously introduced in the present stage of the discussion of the merits of high-toned Episcopacy. We must again declare, that we have no pleasure in wounding the feelings of Episcopalians. We wish it were possible to avoid it, without withholding the truth. But this cannot be. We love the truth; and, God helping us, we will continue to advocate it, regardless of consequences.

Synod of Pittsburgh.—This synod met on the 17th ult. in the city of Pittsburgh. The members generally attended. Only three of the Presbyteries reported on the state of religion: and we learn from the Pittsburgh Recorder that the others have witnessed nothing remarkable within the year past.

Of the three Presbyterics which gave in their report, that of *Redstone* mentions an increasing coldness for the year past, without any instance of awakening or spiritual engagedness; that of *Erie* mentions a general increase of attention to the means of grace, with revivals in the towns of Gravel Run and Springfield—27 at the former place, and 17 at the latter, having made profession of religion; and that of *Steubenville* mentioned, that they had little to relate of an encouraging nature. This little, it seems, was a love of doctrinal ordinances, &c. Religion must be in a sad state throughout this synod.

Young Men's Missionary Society of N. Y.—At a special meeting of this Society, lately convened in the city of New-York, it was observed by the Assistant Secretary of the parent institution, (A. H. M. S.), that "the Society was organized in 1823, to aid the United Domestic Missionary Society; that in that year it took under its patronage ten missionaries, and paid them $1006; that in 1824, it had 18 missionaries, and paid them $1194; and that in 1825,

it had 19 missionaries, and paid them $1153.—The number now on the list is also 19, and the Society stands pledged for their support; and yet six months of the year are gone, and only $300 have been paid into the treasury. Nine hundred dollars more must be raised, or the missionaries must be dismissed."

This statement was followed by several spirited addresses, when the following resolutions were unanimously adopted:—

Resolved, That in the opinion of this meeting, the support of Domestic Missions ought to be comprised in the calculations of annual expense, and be a prominent object for life, of all its members.

Resolved, That subscription papers be now circulated through this meeting, for the purpose of giving an opportunity to those present to subscribe for the benefit of the Society.

We learn from the Observer, that $300 were subscribed, though the meeting was thin.

Seneca Mission.—Under this head, our readers will find an interesting communication in our paper of to-day.

Our friend "Americus" deserves many thanks for his favors. We hope to hear from him often. As to the misprints he alludes to, he has exactly *guessed* at the secret.

A Call for Missionaries.—Extract of a letter from a clergyman in St. Lawrence county, dated the 3d inst.

"In this town, and in very many others, there is a degree of seriousness, which, to say the least, forebodes good. The cry is continually ringing in our ears—"Come and help us." I would gladly divide and subdivide myself, and go to them all. But while the *whole* of my ability is so small, a dividend of it would be quite inadequate. The few ministers we have, have enough to do at home. Some of them are now almost exhausted with weariness, and watching and labor. We do not consider the souls of St. Lawrence county more precious than others. But we do feel, that in the present attitude of public feeling, there is a heavy claim upon the christian kindness of those who love to do good to Zion. Now the question is, whether the "Female Missionary Society of Utica" could not send a man, "full of the Holy Ghost and of faith," who would ride through these destitute and desponding churches, and feed them with the good word of God; and who would stand in the midst of these vallies of dry bones, now unvisited by any prophet of God, and say—"O, ye dry bones, hear ye the word of the Lord." I do believe that every shilling thus expended, would be refunded from the treasury of the Lord, double. I dare not say that at the present time, God is doing very great things in this region. In regard to several towns, however, we are prepared to say, the Lord is verily there. From almost every town, we can see the small cloud."

SENECA MISSION.

To the Editor of the Western Recorder.

DEAR SIR.—I have perused in a late number of the Recorder, the short notice you was pleased to take of the prosperous state of our mission. Permit me to advert to a few facts, designed to corroborate the statement there made.

An opinion has been formed and sent abroad into the hands of the community, that the Senecas are an uncommonly savage and unimproved people, more so than any of the Six Nations; and the prophetic cant of these seers into futurity is, that they are *never likely to be any better.*

The only possible way in which I conceive that a correct judgment can be formed of the improvement of any people, is by comparing the *present* with the *past*; their situation *now* with what it was *years ago*; and according to the degree of degradation and vice from which they have emerged, may be determined, in the only just proportion, the improvement made in their condition.

Well do the older settlers in this region remember the time, when these Indians, almost *to a man*, were in the habit of visiting this now flourishing village of Buffalo, consisting then of a few licenced grog shops and groceries, and there exchanging their skins and their bags of beans, usually brought on the heads of their women, for the intoxicating draught: And when after a long debauch, hunger compelled them to cast about for something to satisfy the cravings of nature, they have been often seen to pluck the very offals from the mud, and devour them greedily. "That which had died of itself," was seldom refused on such occasions; and in one instance, as an intelligent gentleman of the village informed me, a number were seen to devour a sheep which for several days had been floating on the surface of the water, and which had been known to have died of *canine madness.*

It was long a favorite notion in this tribe, inculcated from father to son, and from one generation to another, that drunkenness was no *crime*, but a *virtue*; and none must lay claim to any thing like manhood, until he had fully proved himself a worshipper of the god of wine. Desertion of their wives and their children was a doctrine taught the males, as alike consistent with their convenience and independence. The taking away of life from some old and decrepid woman, accused of witchcraft, was often practised. In short, "hatred, variance, wrath, strife," were the necessary attendants of such a state of things; and squalidness, poverty and crime followed in their train.

Now, it may be said, all the families have abundant means, by their united labours, of supporting themselves comfortably. Many have to spare, and now carry their surplus produce, *corn, potatoes, pork, hay, peas, beans*, &c. with their waggons, oxen and horses, to the market; where they either sell it for money, or exchange it for supplies of clothing for their families, or for instruments of husbandry. Some, who were often intoxicated, have left off entirely the practice; and others, notoriously addicted to that vice, have reformed in a good degree; as every first settler of Buffalo will testify. It is true, there are some wretched creatures around that village, who will drink at every opportunity; but alas! it is true even of our own citizens! and to me it is not improbable, that in an aggregate amount of persons addicted to the love of ardent spirits within the county, the comparative sobriety of the Indians would not materially suffer. Desertion, or the practice of putting away their wives at pleasure, is a thing that now a-days very seldom happens. Punishment or reproach for witchcraft, is unknown even among the pagans; and among the families who have declared in favour of christian institutions, a great improvement, in regard to order, cleanliness of person, dress, and style of living, is apparent. Indeed, union, affection and peace, spread their happy influences over families, where true peace or happiness were unknown; and we are bound to thank God for the evidence we have in respect of some, that "where *sin* abounded, *grace* doth much more abound."

Are these things, then, indicative of no improvement? Can it be said with truth, that these are the same degraded & wretched beings they were ten and fifteen years ago? And to what cause can this improvement be attributed? Are the facilities for drunkenness and dissipation less now, than they were years ago? Common sense teaches us that they are much more abundant. The same reasons which formerly induced to the practice of brutish and unnatural crimes, might now be pleaded in extenuation of the same. What, then, are the causes of this advance? I answer without hesitation, that it is the influence of the *blessed religion of Jesus*, which has had the happy effect of checking the progress of sin, and of enlightening the heads and hearts of some of this poor people. The truths of the gospel have been made known.—The Indian has been made acquainted with his duty, and has been made to feel that his own sin and shame, constitute the principal grounds of difference in the external condition of himself and the white man. It is this conviction, we would fondly hope, that brings a goodly number of these people together on the Sabbath, among whom are a large proportion of the females; and the deep seriousness which is sometimes manifested at our meetings, both here and at Tuscarora, would seem to indicate that the truth was indeed received "in the love of it." It is this conviction, too, which leads the head men of the tribe to take so deep an interest in our mission school. This school now consists of about fifty children, who are under daily instruction. This school they consider as the hope of the tribe. The chiefs and people have recently manifested their attachment to the school, in a way rather novel *for them*; and as it is but the beginning of good things on their part, we ought not to be disappointed that more has not been effected. They circulated a few days since, a subscription among themselves, from which between 70 and 80 dollars have been realized, in produce, for the support of the school. One of these individuals, a poor man, who had but a single child in the school, paid down five dollars *in cash*, as equally convenient.

I may further state, as an instance of the usefulness of the school, that one of our larger boys has been called to another mission in the nation, and employed in the capacity of an interpreter. Another has just set out for a residence near Utica, to complete more effectually his studies—intending, if the Lord will, to give himself to the preaching of Christ among his people. Two or three others would willingly leave all their friends and connexions behind, to obtain a complete English education in New England, but are deficient in means.

For these reasons, Mr. Editor, we cannot but hope that the statement of your correspondent is not without foundation. It is true, indeed, we have not as yet had the sweet and soul-cheering shower of divine grace among these poor dear immortals, as Brainerd had, or as favored Utica has had; but still we desire to feel that we and "our work are with the Lord," "with whom is the residue of the Spirit." We crave the prayers of God's people. We are surrounded with temptation. Oh, pray mightily for us, ye friends of Jesus, lest we set up an idol in our own heart, while professedly engaged at the altar of the Lord. Your's affectionately,

A MEMBER OF SENECA MISSION.

P. S.—The mission family present their sincere thanks to those dear young friends in Utica, who have so recently and so obligingly furnished the mission with a valuable box of clothing. May the blessing of the Great Head of the church promote in them the spirit of love and of affection to his blessed cause, and reward them with rich spiritual benefits, for this instance of christian benevolence.

For the Western Recorder.

MR. HASTINGS—It is sometimes said—"What is the Western Domestic Missionary Society doing? We don't hear any thing of their operations. We doubt whether they will do much. At all events, it is safest to support the Home Missionary Society, for they have done considerable in this part of the country, and no doubt they will continue to do something. We question if the Utica Society will ever be able to do for us as much as the New-York Society has done."

Now, I would ask, what can we do, when those who ought to take hold of this work, and forward it with energy and activity, indulge such doubts, and fears, and unbelief, and withhold their hand from the work, and thus discourage those who are ready to help us? I would also ask, what can you expect to hear from us, when, in consequence of circumstances which we could not control, we have been in active operation only since August? And then there was not only every thing to be done—agents to be obtained—the field to be explored—missionaries to be found—funds to be raised—a system of operations to be matured; but difficulties to be encountered, prejudices to be removed, and jealousies to be allayed, in places where we looked for nothing but zealous, cordial and active co-operation. We can assure the friends of domestic missions, we have done all we could. We have had one missionary employed nine miles east of Utica, in an old settled town in the county of Herkimer, in which there never was a church organized; and by the blessing of the Lord on his labors, there has been a revival of religion in that place, and a church formed, which now consists of forty-seven members. And does not this show the necessity and utility of our plan of operations; and that we ought not to wait to send a missionary into a place until a church is organized, and they are able and willing to contribute three-fourths of his support? There are other towns in the counties of Herkimer and Oneida, that equally require the attention of missionary societies. I would also state, that we have now twelve missionaries at labor in the field, and two more are expected soon. Two of them are located in the county of Schoharie, two in Otsego, one in Madison, two in Onondaga, two in Herkimer, and one in Oneida; two are or soon will be in Jefferson, one in Oswego, and one in Lewis.—We have funds raised, more than sufficient to support this number; and some that we know we can depend upon obtaining, which will warrant us to increase the number to twenty. If ministers and churches will only come up to the help of the Lord, in this work, there is not a shadow of doubt, but that we shall be able to support fifty missionaries, if they can be obtained—men full of faith, and of the Holy Ghost, and of prayer, and devoted to the work of the ministry.

We must also state, that we have written to the American Home Missionary Society, that if they have any applications for missionary aid from this region, if they will refer them to us, we shall grant them the necessary assistance, as far as we can. We are happy to find, that they do refer such cases to us, and that we are able to relieve their funds, by supporting their former missionaries. We hope to be able to support all the present missionaries of the present society within our bounds, after their engagements with that society expire; provided they see fit to refer them to us, which we have no doubt they will cheerfully do. Let us therefore ask every candid Christian—Was the organization of the *Western Domestic Missionary Society* needless and useless, even if we can do no more than relieve the funds of the parent society to the amount of about $2000, which they have probably expended the last year within the bounds they have now conceded to this society, viz. the west lines of Onondaga and Cortland counties; and thus enable them to expend this amount more in some of the more desolate regions of the west?

The approaching thanksgiving offers a favorable opportunity for increasing the funds of the society: and we would suggest to the ministers and churches in this region, to which our operations extend, the propriety of taking a collection for that purpose.

With respect, your friend, &c.

J. F. SCHERMERHORN,
Cor. Sec. of the W. D. M. Society.

November 12, 1826.

The absence of the Editor, this week, must atone for all existing deficiencies.

A number of pamphlets on the subject of the High Church, are on file till the return of the Editor.

Other pamphlets on file, are waiting for an opportunity to be noticed at more length than our present limits will admit of. Our kind correspondents, in the mean time, are entitled to our thanks.

Political.

FOREIGN.

By the arrival at New York, of the packet ship Lewis, Capt. Macy, from Havre, Paris papers to the 28th September have been received.

Mr. Canning was still at Paris, and had attended a splendid dinner given by M. Villele. Papers of the 28th announce that Mr. Brown, the American minister, was to give a dinner on that day, at which Mr. Canning was to be present, with all the foreign ministers.

The following article is copied from the Courier Francais:—"The relations between the cabinet of Lisbon and those of Spain and Vienna appear every day to take a less amicable turn. The court of Madrid has refused to receive the Portuguese minister, the Count de Villa Real. He was informed that as a private individual he might remain at Madrid, but that his admission as minister would depend upon arrangements to be made with certain cabinets, and which were not yet agreed on. The Infante Don Miguel has not made oath to the constitution, notwithstanding all the Portuguese who are at Vienna have fulfilled their duty."

Greece and Turkey.—Col. Fabvier has at length driven the Turks from before Athens, and opened a communication with Argos and Napoli. A National Assembly was to be held in the Morea on the 12th September, at which it was hoped Lord Cochrane would be present. Colocotroni was collecting troops to attack Ibrahim at Tripolizza and Cautina, who is said to have got a reinforcement; but it will be easy to crush him. A letter from the French agent to the Greek committee at Paris, dated at Napoli di Romania, July 21st, states, that twelve vessels from England and France, laden with munitions, &c. had arrived in safety.

A great fire broke out at Constantinople on the 31st of August, which continued on the 3d of September, when the last accounts were received. Flakes of fire were then falling upon the seraglio, the gates of which were opened to all the fugitives who had favored the reformation. Several thousand houses, it was believed, had fallen a prey to the flames. It is added that the people opposed the measures taken to extinguish the fire, observing that it was a punishment sent from heaven for the late destruction of the Janissaries. The fire had penetrated from the garden gate to the mosques of the Sultans Amurat and Bajaret, thence along the walls of the seraglio to the sea of Marmora, taking in its routes many palaces of the great, containing immense riches.

On the authority of the French papers, it is stated that Com. Hamilton has communicated to the Greek authorities, that the British embassador at Constantinople is authorised by the European powers, to treat with Turkey for a settlement of its differences with Greece; but that the negotiations have been delayed in consequence of the recent difficulties in Constantinople.

Letters from Rome, of the 3d of September, state, that an Algerine squadron had made a descent in the Pope's dominions, a few leagues from Rome, and carried off twenty men & eight women. On the 14th August, a French government packet bound to Toulon, was overhauled, after having had two shots fired at her, one of which passed between the masts. Her papers were examined, and her cabins and hold ransacked in search of Greeks! The boarding officer boasted of their having sunk one Greek vessel, after having massacred her crew!

Russia.—The intelligence from St. Petersburgh is to the 8th of September. It is stated in the Paris papers, that there is no probability of an amicable adjustment of the differences between Russia and Turkey.

The Persians are said to have invaded the frontier of Russia with a powerful army from Georgia, and Russian troops have marched for the Crimea. Forty-five thousand men are ready to cross the Pruth, and one hundred thousand are on their way to reinforce them.

The conferences at Akerman have taken an unfavorable turn. The Russian commissioners, wearied with the evasive answers of the Turkish commissioners, had sent them a note, in which all the demands made by Russia for some years past, are embodied, and if a satisfactory answer to the demands be not received by the 7th of October, it is believed that a Russian army will pass the Pruth, and will occupy in arms, Moldavia and Wallachia.

Among the favors granted by the Emperor of Russia, at his coronation, was the *gift* of 120,000 *peasants* to different personages. Count Nesselrode received 4000.

Spain.—Accounts from Spain inform us of great desertions from the Spanish army. Letters from Madrid of the 14th September say, that desertions still continued. According to the official reports received from the Captains General of the provinces of Estramadura and Galicia, the desertion which followed that of the two squadrons of horse chasseurs, has deprived the Spanish army of 3400 men, of whom 2000 entered Portugal by Alentejo, and 1400 by the province of Tras-os-Montes. The former column presented itself to the Governor of Yelves, and the second to that of Chaves. A remarkable circumstance is, that the desertion appears to proceed from a well combined system. Both columns announced that their aim was to induce the Spanish government, through the medium of Portugal, to return to a system of moderation compatible with the rights and wants of the nation; and to accomplish it, they preferred coming to Portugal to marching straight upon Madrid; but that if the Portuguese government should think it expedient not to meddle in this affair, the columns would plead their own cause by marching into Spain with arms in their hands.

The official Gazette at Madrid, announces officially the desertion of the two squadrons of the 4th regiment of cavalry.

Sir Walter Scott, it is said, is shortly to be married to a lady of immense wealth, a maiden sister of Mr. Bruce, printer to the King for Scotland.

The last Blackwood's Magazine has a strange rumor in it, that Washington Irving is in a fair way of marrying the archduchess of Parma, the widow of Napoleon!

DOMESTIC.

The Election.—The accounts of the election have, for several days, excited alternately the hopes and the fears of the contending parties; but the latest returns appear to warrant the conclusion, that Gov. *Clinton* is re-elected, and that a majority of his political opponents are chosen to the Legislature. In this county, (Oneida), Mr. Clinton has a majority of about 1100; the assembly ticket, nominated by his friends, has succeeded; and Mr. Storrs is re-elected to Congress. We omit any further statement, until the official returns are received.

Interesting Trial.—In the last Recorder, we published from the Albany Daily Advertiser, a brief statement of the trial of the cause of Rev. *John F. Schermerhorn* against Rev. *Henry V. Wyckoff*, at the late circuit court in Schoharie county. The Schoharie Republican, since received, gives a history of the principal causes before the court, from which we copy the following more particular account of the trial above mentioned:—

"The case which excited the most interest, was an action of slander, in favor of the Rev. *John F. Schermerhorn* against the Rev. *Henry V. Wyckoff*. The charge, in substance, was, that the plaintiff had committed perjury in a cause tried at Ovid, (Seneca county), between the Reformed Dutch Church and a Mr. Brown. G. Danforth, Esq. opened to the jury, in a pertinent speech of about twenty minutes, in which he stated that his client very reluctantly appeared before this court, but that it was the only means left him of vindicating his character, since the defendant had renounced the authority of the Reformed Dutch Church, and consequently could not be arraigned for any offence before that ecclesiastical tribunal. The defence rested entirely on the plea of the general issue, and no attempt was made at justification. After the witnesses were sworn, the counsel for the defendant declined summing up the cause. On the part of the plaintiff, Mr. Reynolds made an eloquent and forcible argument to the jury, who, in a few minutes after they had retired, brought in a verdict of *One Thousand Dollars* damages. It appeared that there were two other causes on the calendar, in favor of the same plaintiff, against members of Mr. Wyckoff's church, for similar charges. Mr. Reynolds then stated to the court, in behalf of Mr. Schermerhorn, that the suits had been commenced partly on account of his family, but principally on account of the congregation of which he was pastor; that he felt incapable of appropriating the money to his own use, and should, therefore, remit the damages given by the verdict of the jury, and discharge the other suits, Mr. Wyckoff agreeing to pay all the costs."

Governor Williamson has submitted to the Legislature a correspondence which has taken place between the executive of New York and himself, relative to the late seizure of the New York sheriff in New Jersey, for the violation of our territorial jurisdiction. The letter of Governor Clinton was couched in a conciliatory and friendly style, and deprecated the severe treatment of the sheriff, as calculated to procrastinate the amicable adjustment of the existing differences between the two states. Governor Williamson's reply was a manly statement of the facts of the case, and a clear exposition of the grounds of the prosecution, which are derived from a statute of New Jersey intended to meet a case similar to this. He reviewed the whole tenor of the New York dilatory legislation respecting the unsettled boundary line, manifesting on the part of that state a spirit very remote from that of equity and fairness; but signified to Governor Clinton a willingness to delay the further prosecution of the New York officer, until the session of the Legislature of that state.—*N. Jersey Pat.*

John Randolph.—A gentlemen in Paris, under date of Sept. 6, writes to the editors of the Massachusetts Spy, that John Randolph has been some days in that city; but that it is said he visits nobody, and does not wish to have it known that he is in Paris. A gentleman who travelled with him in England, says he is weary of being in Europe, and intends returning soon to the United States. The following anecdote is related of him. He seated himself in the pit one evening, in the Liverpool theatre; and his singular dress and appearance provoked the ridicule of a young man near him. After a few sallies, however, Mr. R. turned upon him, and giving him a fierce look, said—"Let him that jeers a Tartar, beware of his dirk!" This proved sufficient.

Fire!—On the 3d inst. the large and valuable barns and sheds of J. Markell, Esq. of Manheim, were consumed. It is unknown how the fire was communicated. Sixty tons of hay, very large quantities of grain, &c. were destroyed. The loss of Judge M. is estimated at several thousand dollars.—*Herkimer American.*

The elegant steam boat Emerald, belonging to the proprietors of the union line, between NewYork and Philadelphia, was entirely destroyed by fire, in the morning of the 5th inst. at New Brunswick. The fire is supposed to have been communicated from the furnace to some timber connected with it. The loss is between 60 and $70,000.

The personal property of the late Thomas Jefferson is to be sold at public auction, at Monticello, on the 15th of January next.

The grand jurors of the county of Williamson, in Tennessee, have made a presentment, in which they state that there is nothing in the recent duel between Gen. Houston and Gen. White, to impair the public confidence in the former, and they therefore recommend him as a fit person to be the next Governor of that state!

Daniel Webster, Esq. has been re-elected to Congress from Boston.

DEATHS.

In Chatham, Conn. on the 26th ult. Rev. *Joel West*, aged 61, and in the 35th year of his ministry.

In Lyme, Conn. Rev. *Seth Lee*, pastor of the congregational society in that place, aged 49.

In Madison, on the 3d inst. Mr. *James Barker*, aged 73.

In Auburn, Mrs. *Flavilla Strong*, wife of Rev. N. D. Strong, aged 25.

UTICA TRACT SOCIETY,
Auxiliary to the American Tract Society,
Nov. 13, 1826.

Formation of Auxiliaries.

Pompey, (E. H.) Onondaga co. Nancy Stearns, agent, $3 67

Additional Remittances.

Camillus (Female) Aux. Soc. Onon. co. Emmiline Dunning, ag't, $6 80
Jamesville, " Eliza Marsh, agt. 4 80
Pompey, (E. H.) Henry Howe, agt. 6 67

E. VERNON, *General Ag't.*
Society's Depository, No. 66, Genesee Street.

CHEAP FOR CASH.

The Subscriber has just received a well selected assortment of

Fall & Winter Goods,

Among which are the following:—

TARTAN and Caroline Plaids, Camblets—Baizes, Flannels, of all colours and qualities—Blue, Black and Mixed Broadcloths—Kerseymeres & Satinetts, Bang-up Cords, Rose Blankets, Bombazetts—Domestic and British Prints, of all colours and patterns—Cassimere Shawls—Shirtings and Sheetings, of all qualities—a few very nice Merino Shawls—3, 5, 6, 8-4 and long do.—Worsted and Lamb's wool Hose and half Hose—a fine assortment of fashionable Silk and Silk Vestings; and a great variety of other articles, too numerous to be mentioned in so small a space, both for comfort and to tickle the taste; which, wishing to reduce his Stock, he offers at the lowest prices for cash, at his Store, No. 34, Genesee-st. two doors below the Post-office. B. S. LYMAN.

Utica, Nov. 14, 1826. 46w4

NOTICE

IS hereby given, to the Subscribers for Nathan Whiting's second edition of the Works of the Rev. JOHN NEWTON, in the counties of Oneida, Herkimer, and Otsego, that the *third* and *fourth* volumes of said Work are ready for them, at the store of Messrs. KELLOGG & REYNOLDS, No. 100, Genesee street, Utica, who are *authorised* to receive the *pay*. J. LORD.

Nov. 14, 1826. 46w1

Whitesboro' Academy.

MR. WALTER WHITE commenced instruction in this institution on the 25th ult. He is a graduate of Amherst college, and is recommended by the President, and other literary characters, as an experienced, able, and faithful Instructor.

Latin and Greek Languages, and the higher branches of Mathematics, $4 00
English studies, 3 00
Board in good families, 1 50

Whitesboro', Nov. 14, 1826. 46w4

Pocket-Book Found.

FOUND, between Nine-Mile creek & Floyd Four-Corners, on the road through the Punch Bowl, so called, a POCKET-BOOK, containing a few dollars in small bank notes; but no other papers. It will be returned to the owner, on his proving property and paying charges. ONIAS SKINNER.

Floyd, Nov. 8, 1826. 46p3w

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, have just received a large addition to their stock of *BOOKS & STATIONARY.* Their assortment of Theological, Medical, Classical, School & Miscellaneous Books, is now very complete; and as their purchases have been made on the best terms, they are enabled to sell at the lowest prices.

Their assortment of STATIONARY is also very general, comprising most of the articles wanted in that line.

Utica, Nov. 7, 1826.

Christian Almanack—1827.

JUST published and for sale, by HASTINGS & TRACY, No. 40, Genesee-st. Utica, the *CHRISTIAN ALMANACK*, for the Western District, New-York: For the year of our Lord and Saviour Jesus Christ, 1827. Calculated for the meridian of Utica.

Also, Common Almanacks.

Clinton Female Seminary.

THE next term of this Institution will commence on Thursday the 23d of November. Music continues to be taught by Miss E. S. MITCHELL, of New York. Mr. NOBOS is engaged to teach a class in French the ensuing term.

The Public are so well acquainted with the manner in which the School is conducted, with the local situation, the convenience of the buildings, the branches taught, the terms, &c. that further information is deemed unnecessary.

Clinton, Oct. 31, 1826. 44w4

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store No. 84, Genesee st. lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

There is much sweetness in the following lines. Further specimens from the same source would be highly acceptable :—

For the Western Recorder.

THE MISSIONARY.

Far westward, where the tawny Indian strays,
The Missionary's patient feet have trod ;
There the wild chieftain bows his knee in praise
And the rude savage seeks a pardoning God.

No more the murderous tomahawk he rears ;
To hunt for blood, no more the warrior goes ;
For now the preacher's sacred voice he hears,
And he has learn'd forgiveness to his foes,

Lo, mild religion from her heaven descends ;
Oppression, guilt, and vice, before her flee ;
O'er superstition's fetter'd slave she bends,
And breaks his bonds, and bids his soul be free.

The shepherd's song awakes each tuneful voice;
The notes float wildly o'er Arkansas' plains ;
The distant wild-woods hear it and rejoice,
And whispering winds repeat the sacred strains.

Oh, blest religion ! thou whose light benign
Throws its bright ray o'er nature's darkest gloom;
Cheer'd by thy smile, we mortal life resign,
For life immortal, rising from the tomb.

H. M.

DIFFERENT DEPARTMENTS IN MUSIC.
NO. XVIII.

SACRED MUSIC—ORATORIOS.

The phrase *Sacred Music*, according to its modern acceptation, includes not only music which is intended for devotion, but much of that which is composed and executed for the purpose of amusement and display. There is some impropriety in this; but of course we must take the departments of the art as we find them.

At the head of sacred music stands the Oratorio. This is a species of composition in the dramatic style, embracing such selections of scripture, or portions of poetry, as give the details of some signal event in sacred history. It is sufficiently long to form a whole evening's entertainment; and is intended for the most splendid exhibition of musical skill, in composition and execution. It is divided into different parts, answering to the several cantos of a poem, each of which forms one unbroken succession of movements. The movements embrace endless varieties of character; sometimes quick and powerful; sometimes slow and pathetic; but always having reference to the sentiment in hand and to the simple details of the story. The plot is so perfectly simple as to be comprehended at a single glance; and the auditor is at full leisure to indulge in the sentimentality of what is presented to him, without the pain of anxiety at the fear of bewilderment.

The charm of novelty is not to be sought for in the subject matter of the detail, but in the character of the expression, the style of the composition, and the manner of the performance. The expression is full of striking contrast—full of passion, and full of rhapsody. The composer selects his subject with the greatest care—brings all the faculties of his mind to bear upon it, and addresses himself sometimes to the whole mass of listeners; at other times to different portions—to the novice, to the amateur, to the critic, to the theorist, and to the practical contrapundist—each in his turn perhaps; so that all may find something to admire and feast upon, and none be surfeited with too great abundance. A grand instrumental piece, consisting of one or more movements, usually performs the first part. The simplest passages of the narration are given in plain imitatives, solos and duos; and the more animated passages in strains of a higher character, as to pathos and execution; while a multitude of voices, that are mostly kept in reserve as silent listeners, are occasionally made to break forth in chorus, with a sudden burst of sentiment, which is overwhelming.

As to execution, nothing at all can be done, without a combination of the first talent in the vocal and instrumental department; and this is the chief reason why the performance of oratorios, *properly so called*, has never yet succeeded in this country. Concerts we have, which embrace miscellaneous extracts, under the general *name* of oratorio; but no entire performance, such as we have been describing, has ever yet been attempted with success on this side of the Atlantic. If we had our Brahams, our Vaughns, our Maras and Catalinis, we might then succeed; but till then, we must be contented with such extracts as come within the limits of our abilities.

Oratorical extracts, in considerable numbers, have been disseminated through the country; and some of them used in the detached form, have been extremely admired. "*Already See*," "*Total Eclipse*," "*Sound an Alarm*," "*Must I leave thee*," "*The multitude of Angels*," "*The Heavens are filling*," "*Hallelujah Chorus*," "*All hail ye Sons of Mortals*," are of this character. But besides these and other extracts, the entire oratorios, with the exception of the orchestral accompaniments, have undergone an American edition; and the latter, therefore, we shall first briefly notice in the three following numbers.

Communications.

For the Western Recorder.

A Gospel Minister to every parish in the Western District of the State of NewYork.

MR. EDITOR—In your impression of my last were some misprints. Perhaps the MS. was defective. I said, or would say, at the commencement of the 2d paragraph —"In this gospel effort, &c. a prominent attention must first be given to our home wants:" Towards the close of the 5th consideration—"I would have it (the gospel) freely (gratuitously) supported, though it," &c. and at the beginning of the next—"In *these* hundred congregations," &c. If your readers will cast an eye again over the communication, correcting these typographical errors, I will, as I promised, suggest in short what is needful, in order "to the goodly sight," of an hundred congregations, and upwards, in our own immediate border, rising up from their desolations, and progressively joining us in the work of bringing all our land, and all nations, to the obedience of the faith in Christ.

1. *The Christian public in this section, must contemplate the amount and impressive nature of those considerations, which urge them upon the holy enterprise here presented; and enlist in it.* Let them look out upon these scattered disciples of our Lord, and the feeble congregations and missionary districts, which now ask assistance; the benefit to every interest of society, and the cause of God in granting seasonable aid; the dangers of delay, to themselves—our country and the souls of men. Let them remember, too, the time when, fifteen or twenty years ago, the congregations, it may be, to which they belong, now able and flourishing, needed help, and asked and secured it of the older country; and then let them come up to the help of the Lord in this work.

2. *Our Presbyteries, and other ecclesiastical bodies, might do much for these wastes of Zion among us*; by looking after those within their respective bounds; investigating the nature and extent of their wants; furnishing them occasionally the preached gospel; awakening them to effort in their own behalf; directing laborers in among them; pleading their cause before those benevolent institutions which have in charge our home wants, and assisting in the wise distribution and effective results of their charities.

3. *Let the men of wealth among us consider the appeal as made to them.* There are those in our church, that are entrusted with large possessions—those that without any injury to their families, or other charities, might take up a congregation, each, by the gift of $100 annually, for a limited time, and thus provide for a portion of the waste places of Zion under our review—erect the standard of the gospel—plant the tree of life in them, which thereafter would yield its fruit, and give its leaves for the healing of multitudes in sin, when these liberal benefactors shall have laid their heads beneath the clods of the valley, and onward still, until the day of millenial glory fully lights up our world. Thirty, if not fifty such men, it is believed, are already among us, and some of them acknowledge the position I here take, and act accordingly; and others it is confidently believed will, and thus bring themselves the high satisfaction of sustaining each a missionary, and rearing up a congregation for God and the latter day, to which they are bound by no other tie than the grand law of christian love. As many more, perhaps, giving half of this amount, might take up another class of these congregations, thro' their minority; and thus by the enterprising liberality of wealthy individuals among us, might no small portion of the desolations in question be repaired.

4. *Let auxiliary associations be formed in our congregations generally;* and pour these perennial streams of beneficence into the treasuries of the Lord, opened for home missions among us, till the work be accomplished. Many of our congregations might easily furnish each $100 annually for this object, and many others half that sum; and in this way supply the poor in our borders with the preached word.

5. *Public collections might be extensively taken, in aid of this home charity.* We are invited by our worthy Governor, to assemble in the temples of Jehovah, with thankful prayer and praise for our many blessings, on the 6th of December next. How suitable then to "remember our poor brethren," and promote both the cause of patriotism and piety, by casting our cheerful offerings "into the treasury," in behalf of the afflicted and languishing portions of our own Zion.

6. *As coadjutors in this work, our Education Societies and Theological Seminaries must have more patronage, and be encouraged to new and greater exertions.* Men, and good men too, will be needed for the missionary field: They are needed now—those of apostolic spirit & devotedness, who can "endure hardness as good soldiers of Jesus Christ." The Lord has blessed us with revivals. Many of our youth, with talents of a high order, have been called into the kingdom of Christ; and while yet this great work of thoroughly evangelizing our own and all nations, lies before us, it is deeply to be regretted that more of them are not put in training for the gospel ministry.

Finally—*Much prayer is needful*—much fervent, believing prayer to God, for his spirit, to sanctify both the giver and the gift. The treasuries of the Lord are open to receive our bounty in this effort. Missionary boards are ready to attend with discretion to the business of its distribution. There is wealth enough among us; the case of these "gospel poor" in the land is urgent, and their claims for help fully subtantiated, from every principle of justice and mercy—of patriotism and piety—of love to God and regard to man. Let continual prayer be offered to the great Head of the Church, that men and means may not be wanting, or the Holy Ghost in the employment of them, on these desolate heritages of our beloved Zion. Let these hundred churches, which now sit solitary in our own borders, be made the subject of special prayer; that the light of the Lord may not wholly go out in their scattered habitations; that faithful ambassadors of Christ may be soon sent to them, whose labors God will bless in the conversion of many souls—in sanctifying the wealth and talent and influence of those to whom they are appointed, and rearing them up into efficient congregations and spiritual churches, "ready unto every good work."

I cannot close my words more appropriate and impressive, than in those of a "man of God," now in his grave—"*Do something, my brethren—do it.*" AMERICUS.

For the Western Recorder.

"Thou shalt not take the name of the Lord thy God in vain," is the third command in the decalogue; and yet it is probably oftener violated than any other.

There is a kind of thoughtlessness in those who indulge in profaneness, which is truly astonishing. But should they ever attempt to reason on the subject, their argument would run thus: "Every time I take the name of God in vain, I acknowledge his *existence*, and *violate* one of his express commands. I openly admit that he *does exist*, and still presume to insult him to his face. Yet, while I have thought of this sin, this same Being has declared to all the world, that "He will not hold him guiltless that taketh his name in vain." Therefore, after all I have thought of my sin, I must stand a guilty and condemned criminal before the bar of God."

There are some strong temptations to the violation of most of the other commands. We may promise ourselves some *profit*, or some *gratification*, from disobeying them; but for disobedience to the *third*, we can promise ourselves neither. When you ask the swearer what good it does him, he often answers that "it *relieves* his mind." But what a mind must that be, which is relieved by calling upon the name of God in a profane manner; in the very way which God has expressly forbidden, rather than in the way which he has appointed, by prayer for assistance or relief? Those who profane God's name, are, of course, not among those who pray to him for blessings. They pray, it is true; but their prayer is that he would *curse* them; and as Dr. Clark well observes, "Let it be noted, that God only hears dæmons, and certain sinners, when their prayer is the echo of his justice."

What *one fact* proves more clearly the total depravity of our natures, than the very general prevalence of profaneness—the violation of *that* command which presents the fewest temptations to disobedience?—This, I know, is a hacknied subject; but it will never lose its importance, till the practice disappears; till the name of God is *hallowed* by every being, who is bound to his dread tribunal, "to give account of all the deeds done in the body." If the sin was confined to a few outcasts of society, there would be less need of alarm. But the practice pervades all ranks of society. Even civil magistrates, and men high in office, indulge freely in it, without fearing to injure themselves in public estimation. And what can be more disgusting to a man of moral sensibilities, than to hear a magistrate take his Maker's name in vain, at the same time that he readily imposes a fine upon the man who dares to do the same in his presence? I will answer my own question:—I have seen one thing even *more* disgusting: I have heard a father indulge himself in profaneness in presence of his children, and correct them with great severity, for following *his example*. C******.

Miscellaneous.

EFFECTS OF SECRET PRAYER.

The following remarkable circumstance, in which the hand of God is evident, took place a short time since, near the town wherein I reside, and may not be unworthy a place in your valuable magazine :—

A young man in the army, lately called by divine grace, not having a place in the barracks in which he was quartered, wherein to pour out his soul unto God in secret, went one dark night into a large field adjoining. Here he thought no eye could see, nor ear hear him, but God's; but he, "whose thoughts are not as our thoughts," ordained otherwise. Two ungodly men belonging to the same regiment, in whose hearts enmity had long subsisted against each other, were resolved that night to end it (as they said) by a battle, being prevented at day-time by fear of punishment. They chose the same field to fight as the other had chosen to pray. Now the field is very large, and they might have taken different ways; but they were led by Providence to the same spot, where the young man was engaged in his delightful exercise. They were surprised at hearing, as they thought, a voice in the field at that time of night; and much more so, when they drew nearer and heard a man at prayer. They halted, and gave attention; and wonderful to tell, the prayer had such an effect upon both, as to turn that enmity they before manifested against each other, into love. They took each other instantly by the hand, and cordially confessed that there remained no longer in either of their breasts, hatred against each other.—*Evan. Mag.*

BURNING OF AN ISRAELITE IN SPAIN.

The following are the particulars of a late horrible sacrifice in Spain, extracted from a private letter, received at Paris, from Madrid: "The brotherhood of "St. Hermandad" took the road to Valencia, followed by numbers of associates, to sacrifice an unfortunate Hebrew. All the thieves, smugglers and assassins, surrounded the "pile," carrying the banners of the Inquisition and Saint Dominique, preceded by monks, singing a psalm of David. Between them was placed their unfortunate victim, who was clad in a smock frock, upon which was painted various devils, having on his head a paste-board cap, decorated with flames of fire. He was escorted by two Dominican friars, who complimented him upon the occasion of his being about to be burned for the salvation of his soul; and previous to his ascending the faggots, they embraced him. The wretched man having been gagged and tied down, the torch was applied, and the torturers surrounded the pile, singing hymns to drown his cries.

THOMAS HOPOO.

The following anecdote is related of Thomas Hopoo, the friend and companion of OBOOKIAH, who is now faithfully & successfully labouring, in connexion with the American missionaries, for the salvation of his countrymen. When at the foreign mission school, pursuing his studies, a christian friend, who was on a visit in the neighborhood, expressed a wish to see Thomas, and to converse with him on religious subjects. Thomas was sent for, and the gentleman was much gratified with his ready and judicious replies to many questions which were proposed to him, on the scriptures. At length his friend, to test his understanding still further, proposed the following question, which perhaps may, not improperly, be considered the gordian knot in divinity: "How could our first parents, who were perfectly holy, yield to the temptation of Satan, and disobey the command of God?" After a short pause—"Ah," said Thomas, "I believe we have got beyond the bible, now."

"KNOWLEDGE SHALL VANISH AWAY."

Sir Isaac Newton lost the use of his intellects before his animal frame was arrested by the hand of death. So it is said of a Mr. Swisset, that he often wept because he was not able to understand the books which he had written in his younger days. Corvinus, an excellent orator in the Augustine age, became so forgetful as not even to know his own name. Simon Tournay, in 1201, after he had outdone all at Oxford for learning, at last grew such an idiot as not to know one letter from another, or one thing he had done.

INDIAN ANECDOTE.

A preacher having delivered a discourse to the Mississaugah Indians, a white woman, a professor of religion, who had formerly traded with them, being present, when the preacher had concluded, said to these Indians—"Do you not know that I told you these things long ago?" "Yes," was the reply, "but we never believed you, because you cheated us so much in trading with us. This man we believe, because *he lives what he teaches!*"

NEW GOODS.
No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

Weeks' Catechism.

A NEW EDITION of Weeks' Catechism is just printed, and for sale at the Bookstore of HASTINGS & TRACY,
Oct. 17, 1826. No. 40, Genesee-st.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,
42w10 *Insolvent.*

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.
May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*
Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.
THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.